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# The Classical Weekly

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## SOME ILLUSTRATIONS OF JUVENAL'S THIRD SATIRE

Every reader of THE CLASSICAL WEEKLY will recall the third satire of Juvenal, in which a certain Umbricius, supposed to be an old friend of Juvenal, is represented as setting out with all he owned for Cumae. At the Porta Capena, while his goods and chattels are being stowed away in a single four-wheeler, Umbricius explains why he is leaving his native city. In so doing, he describes the disadvantages and the dangers of life in Rome, for the poor man. The burden of his complaint is, that in Rome honest poor men cannot prosper.

Every one will remember that this satire was closely copied by Doctor Samuel Johnson, in his piece entitled London. It is a pity that the Oxford University Press, for instance, has not made this piece as readily accessible as it has made Johnson's famous, more famous, imitation of Satire 10, entitled Vanity of Human Wishes. In 1896, Mr. E. J. Payne, of Lincoln's Inn, barrister at law, and Fellow of University College, Oxford, edited this piece for the third time, with a brief introduction and explanatory notes.

Juvenal's third satire has always made a powerful appeal to me, for a variety of reasons. Certain passages, I think, I shall never forget. One of these can be found in verses 147-153:

Quid quod materiam praebebat causasque iocorum  
omnibus hic idem, si foeda et scissa lacerna,  
si toga sordidula est et rupta calceus alter  
pelle patet, vel si consuto vulnere crassum  
atque recens linum ostendit non una cicatrix?  
Nil habet infelix paupertas durius in se  
quam quod ridiculos homines facit.

In Pendennis, Chapter XXV, entitled A House Full of Visitors, Thackeray describes a visit paid by "Mr. Pynsent, Lord Rockminster's son, and grandson of the Dowager Lady", and Mr. Wagg, one of my Lord Steyne's toadies, to Mrs. Pendennis and her ward, Miss Laura Bell. I always think of Juvenal when I read the following sentences:

Mr. Wagg, as he entered Fair Oaks premises with his companion, eyed and noted everything. "Old gardener", he said, seeing Mr. John at the lodge—"old red livery waistcoat—clothes hanging out to dry on the gooseberry bushes—blue aprons, white ducks—gad, they must be young Pendennis's white ducks—nobody else wears them in the family. Rather a shy place for a sucking county member, ay, Pynsent?" . . . and as the pair walked over the trim gravel, and by the neat shrubberies, up the steps to the hall door, which old John opened, Mr. Wagg noted everything that he saw; the barometer and the letter-bag, the umbrellas and the ladies' clogs, Pen's hats and

tartan wrapper, and old John opening the drawing-room door, to introduce the newcomers. Such minutiae attracted Wagg instinctively; he seized them in spite of himself.

"Old fellow does all the work", he whispered to Pynsent. . . . The next minute the pair were in the presence of the Fair Oaks ladies; in whom Pynsent could not help recognizing two perfectly well-bred ladies, and to whom Mr. Wagg made his obeisance, with florid bows, and extra courtesy, accompanied with an occasional knowing leer at his companion. . . . If there was one thing laughable in Mr. Wagg's eyes, it was poverty. He had the soul of a butler who had been brought from his pantry to make fun in the drawing-room. His jokes were plenty, and his good-nature thoroughly genuine, but he did not seem to understand that a gentleman could wear an old coat, or that a lady could be respectable unless she had her carriage, or employed a French milliner.

In verses 223-227, Juvenal makes the declaration that, in the small towns of Latium, one can buy outright a house for the sum which it costs to rent, for a single year, *tenebrae* at Rome:

Si potes avelli Circensibus, optima Sorae  
aut Fabrateriae domus aut Frusinone paratur  
quanti nunc tenebras unum conducis in annum.  
Hortulus hic puteusque brevis nec recte movendus  
in tenuis plantas facili diffunditur haustu.

Chapter XXIX of Pendennis, entitled The Knights of the Temple, begins as follows:

Colleges, schools, and Inns of Court, still have some respect for antiquity, and maintain a great number of the customs and institutions of our ancestors, with which those persons who do not particularly regard their forefathers, or perhaps are not very well acquainted with them, have long since done away. A well-ordered work-house or prison is much better provided with the appliances of health, comfort, and cleanliness, than a respectable Foundation School, a venerable College, or a learned Inn. In the latter place of residence men are contented to sleep in dingy closets, and to pay for the sitting-room and the cupboard, which is their dormitory, the price of a good villa and garden in the suburbs, or of a roomy house in the neglected squares of the town. The poorest mechanic in Spitalfields has a cistern and an abundant supply of water at his command; but the gentlemen of the Inns of Court, and the gentlemen of the Universities, have their supply of this cosmetic fetched in jugs by laundresses and bedmakers, and live in abodes which were erected long before the custom of cleanliness and decency obtained among us.

Unforgettable, surely, is the passage (58-125) in which Juvenal makes Umbricius explain why he cannot endure a *Graeca urbs*. Perhaps the best known part of this passage is contained in verses 74-80:

Ede quid illum  
esse putes. Quemvis hominem secum attulit ad nos:  
grammaticus, rhetor, geometres, pictor, aliptes,

augur, schoenobates, medicus, magus, omnia novit  
 Graeculus esuriens; in caelum, iusseris, ibit.  
 In summa, non Maurus erat neque Sarmata nec Thrax  
 qui sumpsit pinnas, mediis sed natus Athenis.

Of this passage of Juvenal, Lowell, in the Introduction to *The Biglow Papers*, First Series, made fine use, in speaking of the Yankee character:

New England was not so much a colony of a mother country, as a Hagar driven forth into the wilderness. The little self-exiled band which came hither in 1620 came, not to seek gold, but to found a democracy. They came that they might have the privilege to work and pray, to sit upon hard benches and listen to painful preachers as long as they would, yea, even unto thirty-seventhly, if the spirit so willed it. And surely, if the Greek might boast his Thermopylae, where three hundred men fell in resisting the Persian, we may well be proud of our Plymouth Rock, where a handful of men, women, and children not merely faced, but vanquished, winter, famine, the wilderness, and the yet more invincible *storge* that drew them back to the green isle far away. These found no lotus growing upon the surly shore, the taste of which could make them forget their little native Ithaca. . . .

As want was the prime foe these hardy exodists had to fortress themselves against, so it is little wonder if that traditional feud is long in wearing out of the stock. . . . Thrift was the first lesson in their horn-book, pointed out, letter by letter, by the lean finger of the hard schoolmistress, Necessity. Neither were those plump, rosy-gilled Englishmen that came hither, but a hard-faced, atrabilious, earnest-eyed race, stiff from long wrestling with the Lord in prayer, and who had taught Satan to dread the new Puritan hug. Add two hundred years' influence of soil, climate, and exposure, with its necessary result of idiosyncrasies, and we have the present Yankee, full of expedients, half-master of all trades, inventive in all but the beautiful, full of shifts, not yet capable of comfort, armed at all points against the old enemy Hunger, longanimous, good at patching, not so careful for what is best as for what will do, with a clasp to his purse and a button to his pocket, not skilled to build against Time, but against sore-pressing Need, accustomed to move the world with no *πῶς στῶ* but his own two feet, and no lever but his own long forecast. A strange hybrid, indeed, did circumstance beget, here in the New World, upon the old Puritan stock, and the earth never before saw such mystic-practicalism, such niggard-geniality, such calculating-fanaticism, such cast-iron-enthusiasm, such sour-faced humour, such close-fisted-generosity. This new *Graeculus esuriens* will make a living out of anything. He will invent new trades as well as new tools. His brain is his capital, and he will get education at all risks. Put him on Juan Fernandez, and he would make a spelling-book first, and a salt-pan afterwards. *In coelum, iusseris, ibit*,—or the other way either,—it is all one, so anything is to be got by it.

Long before Juvenal wrote, his idea was set forth by Plautus, in his *Stichus*, 625-627. Gelasimus, the parasitus, is angling for an invitation to dinner from Epignomus, lately returned from a successful trading voyage. At first Epignomus, teasing him, bids him come to dinner, *si artē poteris accubare* (619). The parasitus replies that he needs no more room than a *catellus*. Then, turning serious, and speaking plainly, Epignomus bids Gelasimus go *in carcerem*. The passage continues thus: GE. Quin, si iusseris, eo quoque ibo. EP. Di immortales! Hic quidem pol summam in

crucem cena aut prandio perduci potest. GE. Ita ingenium meumst: quicumvis depugno multo facilius quam cum fame. In a word, Gelasimus is the sort of person that in *Mostellaria* 354-361, Tranio, confronted, now that his older master has come back from his long absence, with the exposure of all his plans and with the punishment he has so richly merited, longs for (in 358 I use, for convenience, Leo's text):

Ecquis homo est qui facere argenti cupiat aliquantum lucri,  
 qui hodie sese excruciari meam vicem possit pati?  
 Ubi sunt isti plagipatidae, feritribaces viri,  
 vel isti qui hosticas trium nummum causa subeunt sub falas,  
 ubi quinis aut denis hastis corpus transfigi solet?  
 Eo dabo ei talentum primus qui in crucem excucurrerit,  
 sed ea lege, ut offigantur bis pedes, bis brachia;  
 ubi id erit factum, a me argentum petito praesentarium.

(To be concluded)

C. K.

### HOMER AND THE STUDY OF GREEK

This paper is a continuation of an article, *A Year—or More—of Greek*, contributed to *The Classical Journal* 13.364-371 (February, 1918), in which the writer set forth a few of the more important reasons why the present system of teaching beginners in Greek should be revised to meet modern conditions. The sum and substance of the article was a plea for the abandonment of Xenophon for beginning work, and the substitution of Homer in his place. By this plan the student would be taught Homeric forms and constructions as a basis for future work, and would devote to the study of Homer the time which is now occupied by Xenophon. It is the purpose of the present paper to develop more in detail some of the most important reasons which make such a change desirable.

It is only fair to state that, although this idea of beginning Greek with the reading of Homer is original with the writer, it is not new. This was the regular method employed by the old Romans in teaching their boys Greek, and it was highly commended by that capable and judicious old schoolmaster, Quintilian, as the best possible plan. Since that time it has been used now and then by some of the world's ablest educators and scholars. It was thus that Joseph Scaliger taught himself Greek in Paris; and many more of the great scholars of the past learned their Greek through Homer. Herbart, who began a series of experiments in Switzerland, in 1797, employed this method with marked success in private tutoring. Later, he continued his experiments on a larger scale in the Teachers' Training College at Koenigsberg, with such good results that he was thoroughly convinced that this was the only suitable method of teaching beginning Greek. At his suggestion it was tried by Dissen, by Ferdinand Ranke, and by Hummel, all of whom were hearty in its praise; and, most important of all, by Ahrens, at Hanover, where it was used for thirty years (1850-1881), with great success, but was finally abandoned because of the lack of suitable text-books and because of the opposition of